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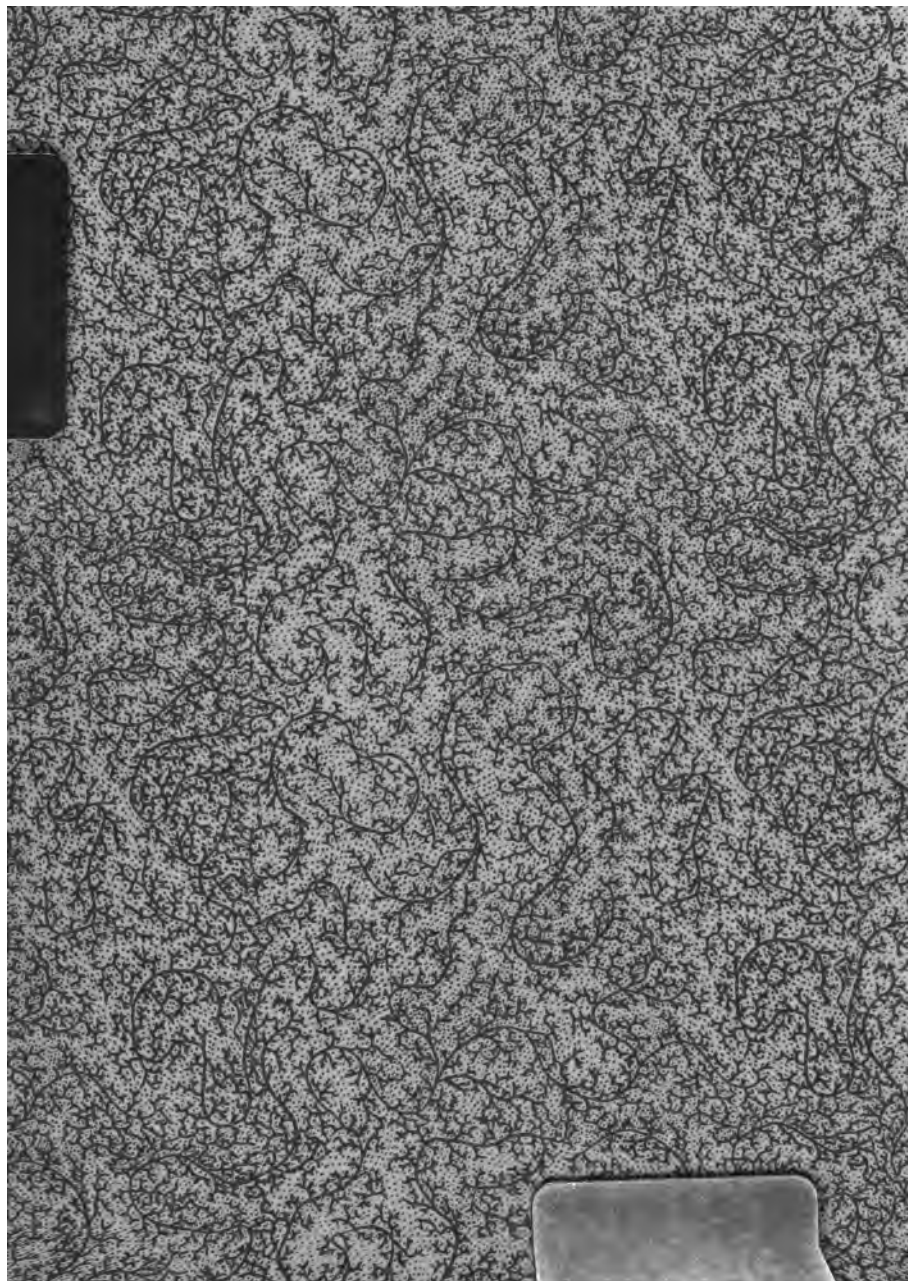
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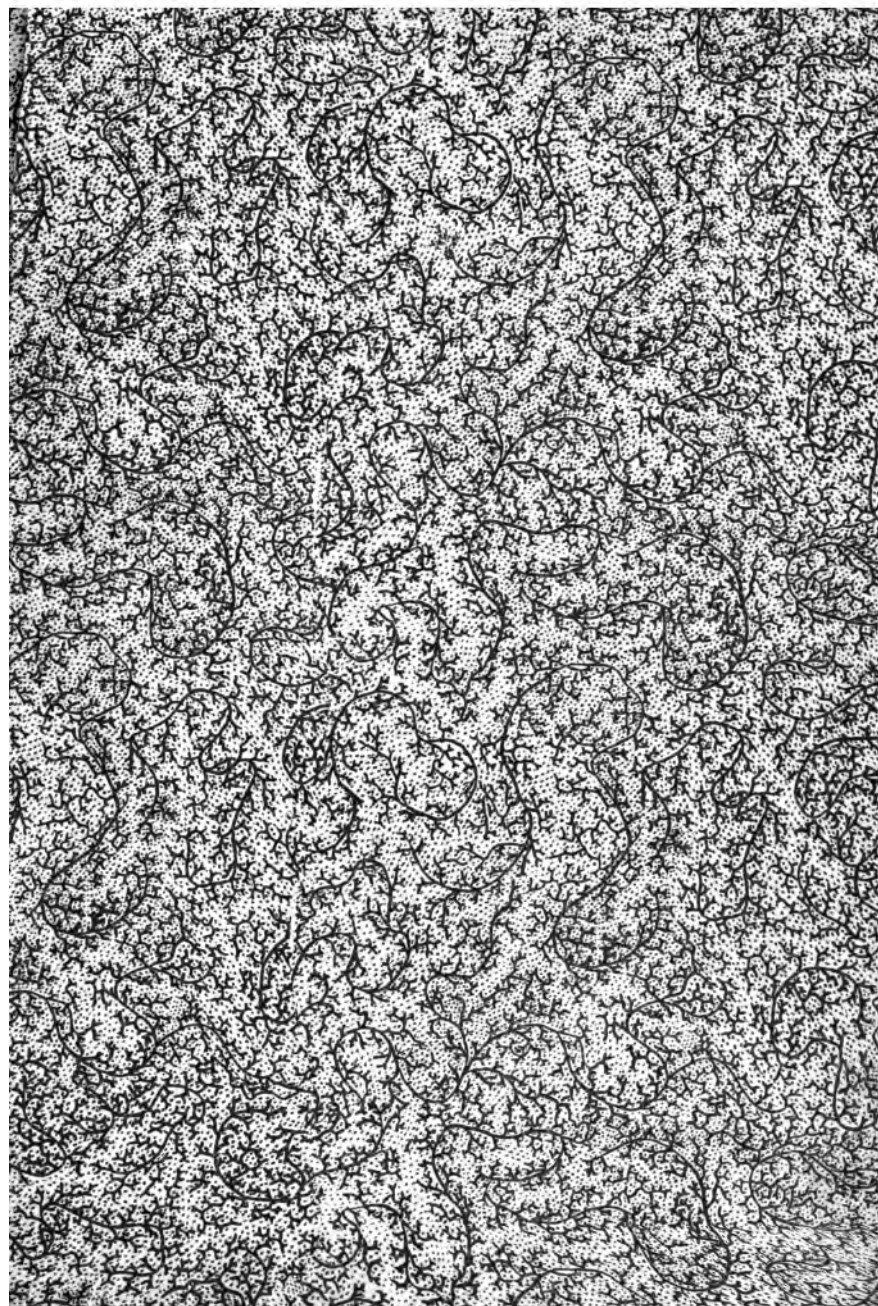
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COATING
IN
MARRIAGE
by
H. B. Philbrook





1. Marriage.

MATING IN MARRIAGE

BY H. B. PHILBROOK.

EDITOR "PROBLEMS OF NATURE."

A DISCUSSION OF THE QUESTION OF A PROPER MATING OF
SEXES IN MARRIAGE, AND A COMPLETE DESCRIPTION OF
THE MEANS OF DISCOVERING A GOOD OR A BAD COMPANION
OF A MAN OR WOMAN FOR A WEDDED EXISTENCE.

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ON THE ORIGIN OF THE HUMAN RACES AND ANIMAL SPECIES;
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CHICAGO:
PHILBROOK & DEAN, PUBLISHERS,
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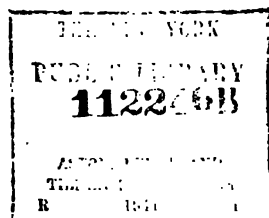
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MATING IN MARRIAGE.

By H. B. PHILBROOK

A better object than a discovery of what will ensure a proper mating of the sexes in marriage cannot be disclosed, and, in our opinion, a person can become acquainted with the whole cause of both mating and mismating in matrimony.

One of the consequences of mismating in marriage is a constant quarrel between the pair, and the other that no children can be born as a result of the wedlock. Many cases are existing where the wife is without a child and by a cause of which both of the parties are wholly ignorant.

Let us give a bit of advice concerning the question of mating of the sexes in a wedlock. When a woman is married to a man whose origin in the animal world was one that could not beget an offspring with a creature of the species of which the wife obtained her origin no child can be born to the pair. In other words, if the origin of the couple were of different species of animals, that could not produce offspring with each other, these persons will be unproductive.

If the origin of the couple were of species who could produce offspring by a union with each other, the wedded persons can produce offspring.

Now what orders of animals are capable of crossing the species? An answer to this question is to surprise all who observe it. The male of any species can produce offspring in the female of another species if a capacity is possessed for giving a womb an excitement. This is all that is wanted in order to cause a child of a person or offspring of an animal to be constructed. When an excitement of the womb of a considerable degree occurs a production of offspring is certain.

Let the fact be remembered that when any operation of the female organs of reproduction occurs sufficient to greatly excite the magnet of the abdomen, called womb, a work of procreation is performed. A child or animal is begotten. A union is only for this purpose and a pleasure of the operation is but a device for compelling people and animals to perform the work of obtaining offspring.

A destruction of all superstition upon the operation is at once accomplished by an observation of this simple and perfectly competent means for assuring a multiplication of people or animals. No one is ever to dispute it for a moment.

All that is remaining to be disclosed of the capacities of different species for a production of a hybrid is the fact that any species the male of which can appropriately cohabit with the female of another species can produce offspring by the union.

It is but a power to excite the generating magnet of the female of the other species that is wanted. All that

prevents a crossing of the species of all the different orders of mammals is a want of disposition to mate and the difference in size of the species. A detestation of one order for another is a perfect barrier to the work.

The members of a species that are possessed of an attachment for a different species are living with their adopted companions very frequently, and in the cases of companionship with species of wholly different organization an attempt at least at mating is often made. A dog and cat furnishes an example, and so do wolves and catlike animals when they are compelled to continue together. Bears and wolves are such detesters of each other that friendship between them is an impossibility. So it is between bears and dogs, but a dog and wolf will mate after an acquaintance is made.

All of the ferocious animals are without much propensity for multiplying and the absence of the propensity is a provision for limiting the number of species. The birds are only capable of a union of the anus, and it is in an alimentary canal that the egg of the female is constructed.

A woman whose origin was a bird is capable of getting great ovaries. She is but copying a bird's construction of an egg in the construction of what the doctor calls ovarian tumors. She is a mere bird in all her ways, and when she is alone is constantly singing. When she is in company she is constantly laughing, and her laugh will disclose her origin always; a stretching of the head and neck forward and a cackling like the hen's is the laugh.

No person can conceal what gave his or her origin, when a philosophy of the origination and construction of

all creatures is understood by all people. It is to be understood in a very few years.

When a conversion of a brute into a person is performed, a destruction of all impediments to a sexual union so far as a capacity of organs is concerned, is performed and procreation between all the species of the advanced orders when thus transformed is possible.

The only affairs that prevent it in the human orders are a society's demands and an antipathy of a person of either sex for one or a class of the opposite sex. The only classes that possess the antipathy are the persons whose origin was a greatly developed animal, such as the horse or cow or sheep, and the antipathy is against the person whose origin was a degraded animal, and all those whose origin was a bad animal are willing to mate with any of the opposite sex if permitted to do so. The evidence of this fact is one's own experience.

When the couple are of the same species a child is a certain consequence of wedlock. When the pair are of different origin a child is seldom begotten unless the parents are of about the same size so far as sex permits. If the physical development is the same, offspring is of course. When the origin of one was an animal that could not mate with the animal that was the origin of the other, as in case of the horse and cow, or the dog and horse, a production of offspring is impossible. The instances where a failure of offspring is the consequence of an inappropriate condition of the sexual faculties, will disclose the fact that a pair of people with wholly different origin are living together and that a want of development or a too great development of the male faculties is the cause. All the

communities of the world are disclosing this important fact.

The sexual incompatibilities are the cause of a great deal of the unhappiness of wedded life. The calamities cannot be avoided without a perfect knowledge of the origin of a person.

We intend in a later part of this work to give all the facts of a person's organization and appearance that are necessary to be known to enable another person to choose a companion who will be a suitable one in all particulars.

When the married are of the same size in respect to physical capacities, offspring is a certainty. The only causes of absence of offspring in the female of the same species of persons as the male is a great lobe of fat around the abdomen or a weakness of the whole nervous system and the reproductive faculties. A prevention of acquiring a soul of an animal from which a child can be constructed is made by the fat. Such an object cannot pass through the solid substance except in case of great and continued excitement of the womb. A weak body cannot give an excitement of much extent to the womb. All women who are living lives of debauchery are incapable of bearing offspring. A loss of a force in the uterus is the destruction of the capacity.

The most practical information concerning a choice of a companion for a marriage is the knowledge of a person's origin or character. If the origin is known the character of the person is sure to be known. Every one is familiar with the character or propensities of animals in and around a community, and it is but a copying of the propensities of an animal that is performed by a person

in all work of the senses. A community of persons is copying a community of animals. A dog will be given a caricaturing in a person in the practice of blackguarding other persons, and barking with fury when he is angry. A following of some menial pursuit is certain, and nearly always in the capacity of a servant. Only a splendid organization of the mother of the person can give capacity of consequence to the child. When a great capacity is given a person of such an origin, he (if it be a male person) will be a good politician and will want all the bones and meats of the office and he can command a community to give attention to his barking, and he will actually drive better intellects into an obedience to his commands. Many politicians are of this origin and they are the best class. The cat occasionally becomes a politician, and a community is then plundered of all its good objects and its good name also. All great cities are pestered with such curses of creation. New York is crowded with them, and they are to-day standing over the property of the city as a cat is watching a mouse in a corner. Every department of the city government is at the mercy of one or more of them, and a half dozen are dispensing justice, according to a cat's idea of the term, upon benches of a court house.

A person whose origin was a cat is always calculating a theft or deceit and often both at the same time. The individual is as cruel as a cat and as fawning where a favor is wanted. An affection is not in one's breast,—a particle of actual love was never in such a person. An affection for the bad person by another of better mold is a most delightful opportunity for the copy of the feline animal to carry on a drama of the cat of treachery and cru-

elty, and an opportunity of the kind is never given neglect. A wife or husband whose companion is of such an origin can give a description of such a drama of meanness by merely describing his or her companion's conduct. Only a few years of wedded life with such a person is necessary for a complete destruction of all affection for and confidence in the mean companion, and when these good possessions are gone, the whole balance of the companionship of the persons is precisely the same kind of experience as two animals of different propensities are having when caged together. A snarling and cuffing and wrangling and hating is the balance of connubial experience. Each party is giving the other a constant slander to all other persons, and as a rule the cunning cat is obtaining the confidence of the community and a sympathy as well. Every mischief-maker of the community is as fond of an alliance with her as a child is for its mother, and a busy attention to all the affairs of the disturbed family is given them. A complete destruction of all the capacities of the better person for a useful or successful life is always performed if an extraordinary talent is not possessed by the person. The bad companion is just as sure to destroy her or himself by a constant agitation of the body with anger, and a person of this character is seldom permitted to live beyond the continuance of the power of reproduction.

An instance can seldom be found where a woman was given a power for the possession of life, to damn and torment a husband after a use of her procreative faculties was impossible. All that gives her a lease of life till then is a good she can do the world by bearing children, and she can breed as often and with as little trouble as a cat.

Her children are as good as other women's, and all of them will, when grown, be capable of seeing what she was in character. A destruction of her life is a blessing to the husband, and the commencement of his success in life, if another cat is not permitted to crawl into his affections.

A person whose origin was a dog is always affectionate, and always sensual. A male person will be constantly caricaturing the animal as to appetite, and if it is a woman it is done only at periods. A male person of this origin will be as sagacious as the animal, and suspicious of everybody. A scowl is given every stranger and two glaring eyes are assisting in it. The property of such a person is always kept, and it is seldom increased to any extent. The owner is never willing to go away from it if it can be avoided, and he will never permit any other person to watch it. His constant and active agitation of his body gives him a spare muscle and a short life. Such a man seldom lives more than a couple of score of years. A most astonishing characteristic of all such persons is a habit of denouncing other people, and if the person is not well bred a constant blackguarding of others is practiced. A dog at a roadside or within a door-yard is actually venturing a scolding of persons off his master's property, but a blackguard is going all over a city or town and scolding and giving people a vulgar impudence. When the city is fully acquainted with the blackguard the cur is off to another city and there repeating his yelping. He is sure to be blackguarding the people wherever he is. In a great city, as in New York, a horde of these blackguards are on trucks and coaches and cars and sidewalks giving all

the people in sight a blackguarding, and if it is a person of the same origin who happens to be blackguarded a fight is given to the sight of the bystanders and a blackguard on a truck or coach is often courageous enough to plunge off and grapple the throat or clutch the face of the other blackguard. A general clutching and grappling of throats is sure to follow if blackguards are numerous in the street.

A woman whose husband is of the origin described will be able to make a slave of her companion and if she is not a good woman she will do it. A man whose wife is of this character will degrade her by giving her a cursing and contempt and a great amount of tasks to perform if he is a bad man, but if he is a good man he will love her and care for her welfare.

A marriage of a cow to a dog is a giving of a slave to a capacitated woman. A cat and dog will quarrel from the first day of a wedding, and a destruction of one or the other by a murderous hand is certain. A marriage of a dog and horse is giving a slave to a good intellect, and the watcher is one that is capable of caring for the property the good talent can acquire. A marriage of a cow and horse is a quarrel from the first attempt of wedded life, and it is never an escape from one. Each party is giving the other a contempt, and each one is satisfied the other is a fool and is always giving such an opinion of him or her.

A marriage of a bird with a dog gives a person to the jaws of a brute and the crushing is sure to follow. A heart is crushed with grief in a day after the marriage. The second day and a head is broken if the dog is an uncultivated being. A child from such a marriage is a

mere object of pity and it will be as disgusting and quarrelsome as a parent of the dog character or as clever as a chicken. Only one child will be possible between the pair, and both parents will be satisfied with one.

A marriage of a bird to a cat is placing a bird in a cat's claws, and only a flight at the first opportunity will save the life of the good person. A destruction of a life of a wife or a husband under such a union is as certain as a continuance of married association between the parties. A destruction of the life of the companion by the bad person is calculated as soon as a satiation of passion has occurred.

A marriage between a cat and a horse or between a cat and a cow, and between a cat and a hog will be followed by a scorn from the better person and a carnival of deviltry on the part of the other. A death of the bad person is the only escape of the good husband or wife from utter wretchedness.

All that need be said further concerning a mating of the sexes is the statement that when two of the same origin get married a good and happy marriage is always made. Even cats can get along as wedded parties without quarreling to any great extent, and if a quarrel occurs between the pair a third party is attacked by both if a word is spoken against the scratching.

A goat is often made the origin of a person, and so is a sheep. If it be a male animal of either of these species that is given the conversion, a sensual man is the product. He is usually fine appearing, and very affectionate and mild in character. He is often very small and without much energy or force of mind. A woman has only to fear

a lust of the person when she marries him. In all other respects he is kind and very attentive to her wants and company. A stubbornness as great as the goat's or sheep's is possessed by all the persons whose origin was of either of these species. A contradiction to every proposition and act that is of a character different from what the person possesses is at once given, and a pointing of the head to the provoking person when the contradiction is given is as certain. The head will be pointed forward if the provoker is in front of the contradictor, and to one side if the provocation comes from a side, and in no instance will this act be neglected when a contradiction or opposition is made by the spunky person. A quick contradiction and all the contest is over. A laugh is given the next moment. A combat of even this character is always regretted by the affectionate person, and an apology for it is a certainty.

A woman whose origin is one of these animals will possess an affection for a world of people, and she can smile at a scoundrel whose hand is lifted to strike her. Her eyes are always smiling, and her mouth is always prepared for a kiss of a child or good friend. It is always a pretty mouth, and it is only less extended into a cheek than a sheep or goat's mouth. Her form is as pretty as her smile, and she can cause a crowd of men to watch her sprightly and graceful step. The beautiful and good lady is always on the watch for a fine appearing gentleman, and when she sees one it is always her desire to become acquainted with him, and she will actually cross his path as sheep and goats cross each other's paths when a flock or herd of the species is feeding on a meadow. A disincli-

nation of these docile animals to move away from their companions causes them to move back and forth in front of those in their rear at an angle with the advance of the whole number. The good woman only wants a chance to express her affection for the good specimen of humanity, and to obtain a compliment from him. Her first inquiry always is as to his opinion of her, and what he thinks of her capacities. If he praises her she is a constant friend of his, and she cannot be given a destruction of her appreciation of him. If she is married she actually worships her husband, and is as kind to him and her children as an angel of paradise is to a forgiven sinner. A husband of any character will be compelled to love her, and a bad one is often given a good character by her. She can make a whole village admire and respect her, and if she lives in a village she always does.

What is necessary to offer further upon the subject of a choice of a companion is a description of the means by which a person can safely and competently determine what the character and origin of another person was. To give this information requires a most careful description of all the features of a person's head, and comparison of them with those of the animal which furnished the person's origin, and a description of the few principal qualities of the mind and of the forms of the organs of the body that are used in a work or play.

The reader will be compelled to give these descriptions a careful attention, and to actually commit the facts to the memory as firmly as an alphabet is learned, and when this is performed a comprehension of the character of any person can be had barely by a sight of one.

A cat in human form can be detected by a great amount of coarse black hair, a broad head and one particularly broad at the base; a bright and twinkling eye of either a gray or blue color; a pug nose with excellent capacity for smelling; a fair skin; and in the woman a beautiful form in all respects except the broadness of the head. In men the form is always small, and a beauty is not on the person. Every good person is giving this cat-like being a disgust and avoidance. All persons can observe that while conversing with a person of such an origin the mind of the sly person is upon some other subject than the one talked on, and the eyes are always cast at the companion in the talk at a quick lift of the eyelids or by a turning of the eye-balls to the side on which the other person is situated. A smile without lifting the eye-brows is the hideous aspect of the mortal when a pleasant face is expected of the person. When the cat's companion is out of sight the deceitful being is instantly slandering the absent one whether the person is a friend or enemy, or if no one is present to listen to the slander, the cat will follow the person to a street or go to a door or window and watch him or her until he or she is out of sight again, and when no further sight of the person is possible another object for a watching is searched for. From the moment of awaking in the morning to the closing of the eyelids at night a watching of victims for a deceitful practice is kept up, and the brain of the person will never stop its activity of such a character during a whole day. The person is unable to sleep in the day time and is often awake at night.

The cat on two legs is unfit for a companionship with any other person, and one should never be married.

A dog in human form can be detected by good and bright eyes that are prominently situated in their sockets, and they are always staring directly at a person or anything observed. A full and projecting forehead is on the person and a leg that is bowed backward below the knee, and a long arm. The face is usually square and a mouth is in it as much like a dog's as a short extension of the opening across the face permits. The ears are small, except in case of the hound, and then they are unusually large. The hair is always black or brown and it will lay down as close on the head as a dog's hair lays on a skin of the creature, and it is always glossy if the person is in good health. All such persons are active and spry in their motions. They can usually run with speed, and they will always start up quick at any commotion in a locality they are in. The individual is always wanting to follow or serve some better person, and is without power to create a business of his or her own. With the exception of the politician previously described, all such persons are but dependencies upon the better people of the community, and without their assistance they would perish as quickly as a dog would die of starvation if a food could not be obtained. A safe marriage with a person of this character can always be had by another person whose origin was not a cat; when it is, only two quarrelers are brought under a single roof. A husband of one of this class of persons can be sure his wife may be trusted except in her moral character, and she will be faithful to her husband's interests even with a paramour in a closet. All her affection is given to one person, and her husband can be sure of her fidelity if he has her affections. The husband of this class of persons

cannot be given credit for a single word he is saying in defense of his moral character. He is always ready for an assignation and is as well prepared after a debauch to lie about his morality or rather his immorality. If his wife can put up with his capers of this kind all is peace between them, and he will be as cheerful and benevolent and affectionate as a poodle in a woman's lap, and about as useless. Often a bad mother will give a bad character to such a person, and the meanness will consist of theft and sometimes murder.

A bull-dog is a capital slaughterer, and if not given a good cultivation by a parent is very apt to be himself slaughtered upon a gallows. His weapons will always be such ugly instruments as can destroy life quickly and by a great force of their application. A beast of this character is a murderer of a wife or a husband according to the sex possessed.

A person whose origin was a bird can be detected by a great variety of characteristics and features. Generally the person is fond of music and dancing and flowers and the society of the other sex, and if it was a bird of power to sing that gave origin to the person, the person is continually singing and chattering. A nose on the person is always of good length and arched and if a good brain is above it a welt in the middle of it is giving a species of what is called a Roman nose. All the Romans whose noses were given a hummock a short distance below the eyes were people who possessed great and active brains. A brain is a constructor of a nose, and when a change is made in the activity of the mind or brain after a person becomes old enough to commence to reflect, the nose is

given a more rapid growth, and it is given the hummock at the point where the cartilage is soft. A small and active brain is capable of constructing a welt of this character, but the person is always an enthusiast only.

The eyes of the converted bird are either blue or black, and if they are black a great watching of the operations of the wingless bird is necessary. A thief is in the person, and all so-called kleptomaniacs are of this character of peculators. A cessation of stealing is as impossible with one as the cessation of picking up corn by a hen in a cornfield. The forehead of the person is as pinched as his or her soul, and a crotchet of the mind is the goal of the ambition of the scratching person. All such persons are sure to have crotchets of thought and purpose and they are constantly describing them.

A body of the person is usually small and quite tall, and if it is a large body a small head is crowning it. A color will correspond to some extent to the color of the bird that afforded the origin. A foot and hand are long and often very large if the person is of considerable size. A person of this origin can always be discovered by a laugh or a scold given by him or her. A laugh is but a cackle of the hen or the crowing of the rooster, and a scold is but a more violent exhibition of either a cackle or crowing. As before stated the head and neck are always stretched forward in these efforts to control a throat.

The male person is only a rooster in human organization and he is always as ready to mount a stump and perform a crowing in the hearing of people. When he is young he will get up in the night and go to a barn and practice crowing; particularly is this the case when an

ambition for a life of crowing is on his mind. His crowing is always of a caustic character and it is never satisfied. The man never ceases to think that all a world of people are wanting for a destruction of all wrongs and imperfections in society is a plenty of his crowing.

An orchestra of a theatre is composed of such crows and their crowing is given a control only by the bars and measures of a scale of the music. All are possessing roosters' eyes and beaks and at every closing of a piece of music all get up and flutter their coat flaps and stretch their necks and brush their throats with a handkerchief or hand. About half of them brush their throats with a glass of alcohol, and in such a case a most vociferous crowing or sawing of a bow is performed after a throat is brushed.

A hen-pecked husband is a companion of a wife whose origin was a hen. A scolded woman is a wife of a man whose origin was a rooster, and one is often scolded to death. One is as frequently destroyed by a work of his lust.

The person whose origin was a cow or an ox can be detected by a bare measurement of a forehead from corner to corner, and by placing a square across it. It is broad and high and it can stand a bunting of a goat. It is for such a purpose and it is getting the bunting from the whole community. Every such good forehead is giving a community an improvement of all its affairs more or less, and every mean soul in the community is bunting the good disturber. He is giving business and growth to a village or city and if he is on a farm he is cultivating a great area of ground and will do more in a month than a different

person can in two, and he will actually grasp a whole prairie for its cultivation if no one is occupying it. He is honest and good natured and wants only a fair price for an article he is selling.

He despises a mean person and is always as curious as a cow to know what a person is, and he is never satisfied until he does know. When he knows, he is able to act discreetly with the person. All of his neighbors are apt to want to be in good favor with him and at the same time all are jealous of him and are making criticisms upon his motives and capacities. He is a good husband and father and can be trusted in all things.

His curiosity concerning all objects is but a cow's or ox's propensity for discovering the capacity or character of an animal or a person in respect to disposition or power. A cow or ox is always at once inquiring what strength or disposition another cow or ox has, and one will watch a creature for an hour to discover these qualities. A calf will actually hunt a squirrel in a hedge and rustle the bushes with its nose to drive the curious actor out and thereby get a sight of it.

All of the bovine species are apt to get a comprehension of another cow or ox by a combat with one. Let no opportunity pass for obtaining a husband or wife of this species of animal. A mistake will not be made.

A person whose origin was a horse is as tall as the animal, and can travel as well. His head is long and thin, and his eye is as fine as a diamond in a casket of silk. His hair is fine and usually gray at forty. The color is only a mild brown, and it gives a mild aspect to the person. His mind is always competent and his char-

acter is always good. He can comprehend whatever is placed before him, and can without the assistance of a school become a good scholar and composer. He is never satisfied with a small business, and is either very wealthy or a bankrupt. One fortune is but gone before another is in progress of accumulation. One day in his life he will conclude to withdraw from active work and graze upon his fortune. He is then as social and accommodating about his neighborhood as a common carrier of the mail, and he will actually want to carry the mail to every door and give a good word to all who get a letter. A family is as happy in his domicile as a dove in the nest on the old pine, and each member is constantly cooing about him, when he comes into the house. His nose is always long and he is a good eater of grain and other plants, but he does not care for meats and a fat is disgusting to him. All animals are given a care and kindness by him, and he cannot bear to kill one.

Let no woman fail to marry such a person whether she loves him or not. She will love him after a marriage, of course. His wife should be a large and tall woman if possible. Her health may be injured by him if she is a small woman, and he will be as sorry as a child is to lose its mother.

A person whose origin is a hog will be known by a face and neck and belly and legs and disposition. A face will have large chops, which, if rubbed, will look exactly like the skin of a hog after its bristles are scraped off. A bright and beautiful red is given the person's skin when it is scraped or shaved. The person is never angry unless out of health, and then it is a constant moroseness. The nose

is long, and if the person is talented it will have a hummock in its middle. The eyes are very sharp and penetrating, and usually small. The forehead is shaped exactly like a hog's, and so is the neck. The shoulders possess long blades, and a hip is high and long as the animal's. The legs are long, and if the person is fat he will possess knock-knees and waddle on his legs precisely as a very fat hog waddles along. A great stomach is on the individual, and it can encase a good dinner of all sorts of food. Almost all such persons are talented, and some are very talented.

The conqueror of all Europe was of this origin, and all his form denoted it. His stomach became so stretched by great feasts of plants and fat that it prevented him descending a hill in the last years of his life.

A plunging into any kind of work or against any kind of opposition, and a total disregard of all conventionalities or opinions, is the characteristic most prominent in such persons. Nothing can stop them and no one can advise them. A ruin of all worthless and foolish constructions of other persons is accomplished by the hog's push through the heap of rubbish. No bystander can comprehend the fact that a method is in the mind of the dashing mortal, and only when a ruin is achieved can a common person observe a good product of the great mind of the daring person.

Let a woman be on her guard against such a person. He is generally very sensual, and he can give a dozen women attention and affection at one time. He can't avoid doing it, and only intelligence and cultivation prevent him being a libertine. When married his wife and

children are only partly in his mind, and a thought of them is but a side show. The use of his pen or his sword is a sufficient occupation for his mind, and another person is but a buzzer of folly around him. An historian can describe his work in a generation later and give praise to it. A person of his own day is a combatant only. A hog should marry a hog, and of course a quarrel is prevented. Hogs do not quarrel except in a close pen, and then it is but an opening of the mouth and a grunt of dissatisfaction at a want of room. A human hog wants all creation for a pen, and is grunting because it is not in his possession.

Now a word upon a means of retaining an affection, and our article is closed. A love is but a delicate appreciation of a good quality in a person, and the emotion is only an effect of the good appreciation. A beautiful quality of the person of either capacity of mind or of aspect of the body is the affair that attracts a delicate comprehension of the mind of the person whose love is given. The quantity of affection corresponds with the character of the person admired, and it is graded from a mere sensuous excitement of a passion to a complete control of a lover's organization. As sure as a mind of a person is exciting the affection of another, a complete control of the affected person's mind is attained by the admired person if she or he is in love with the adorer, and in some instances each person is actually under control of the other, and in either case a complete capture of a mind of a person is made, and a destruction of the affections of the captured party is as impossible as the destruction of a world. A coming together of the pair cannot be prevented, and parents or friends may as well

attempt to destroy themselves as to attempt a separation of such admirers. All earth is without capacity to accomplish a separation or prevent a consummation of the will of the pair of lovers with respect to their attachment. A God of a universe is at the back of each and compels a fruition of the admiration of a heavenly character, and when it cannot be obtained without a smashing of a marriage or marriage conventionality it will be done at the cost of such smashing and a destruction of a life even if the attachment is given a disgrace by its consummation. A world is stored with incidents of this character, and a person cannot hear of one without admiration for the acts of each party and a sympathy for both.

The strangest thing in connection with the attachment is that neither party can prevent what occurs, and if a force is employed to prevent it a destruction of life is certain, and all that the destruction of life is for is to liberate a soul from a body and its chains that it may fly to the object of its adoration. As certain as a God is in a sky, or a heaven is smiling over a person, a woman whose mind is controlled by a man whose capacity was the cause of her affection for him, will find means of getting to him and expressing her love for him if a flesh is to be torn from her soul to get there, and just as certain as this fact, will a man commit suicide when all chances for getting into the arms of a woman whose mind is in his brain, is gone, and a city or community is not on the globe that does not chronicle an incident or several incidents of this character.

All that prevents a suicide in every case of disappointed affection is the fact that only a partial amount of apprecia-

tion of the woman or man is possessed by the affectionate friend. When a passion of the body is considered in connection with the admired person a want of capture of the whole mind of the adorer is existing, and the attachment can be destroyed by a separation of two weeks, and sooner if a person more prepossessing is in the lover's company.

A test of the failure of a complete capture of the will of the affected person is a consideration of a passion in connection with the admired person, where a thought is given her or him. Only a perfectly moral consideration of the admired person will be given a person who is completely controlled by the loved object. All other affections are but incongruities, and the incongruity is produced by appreciation and passion being united in the operations of the mind when it is given a loved person. An adulterated affection is given a person when a thought of her or him is containing a sensual affair.

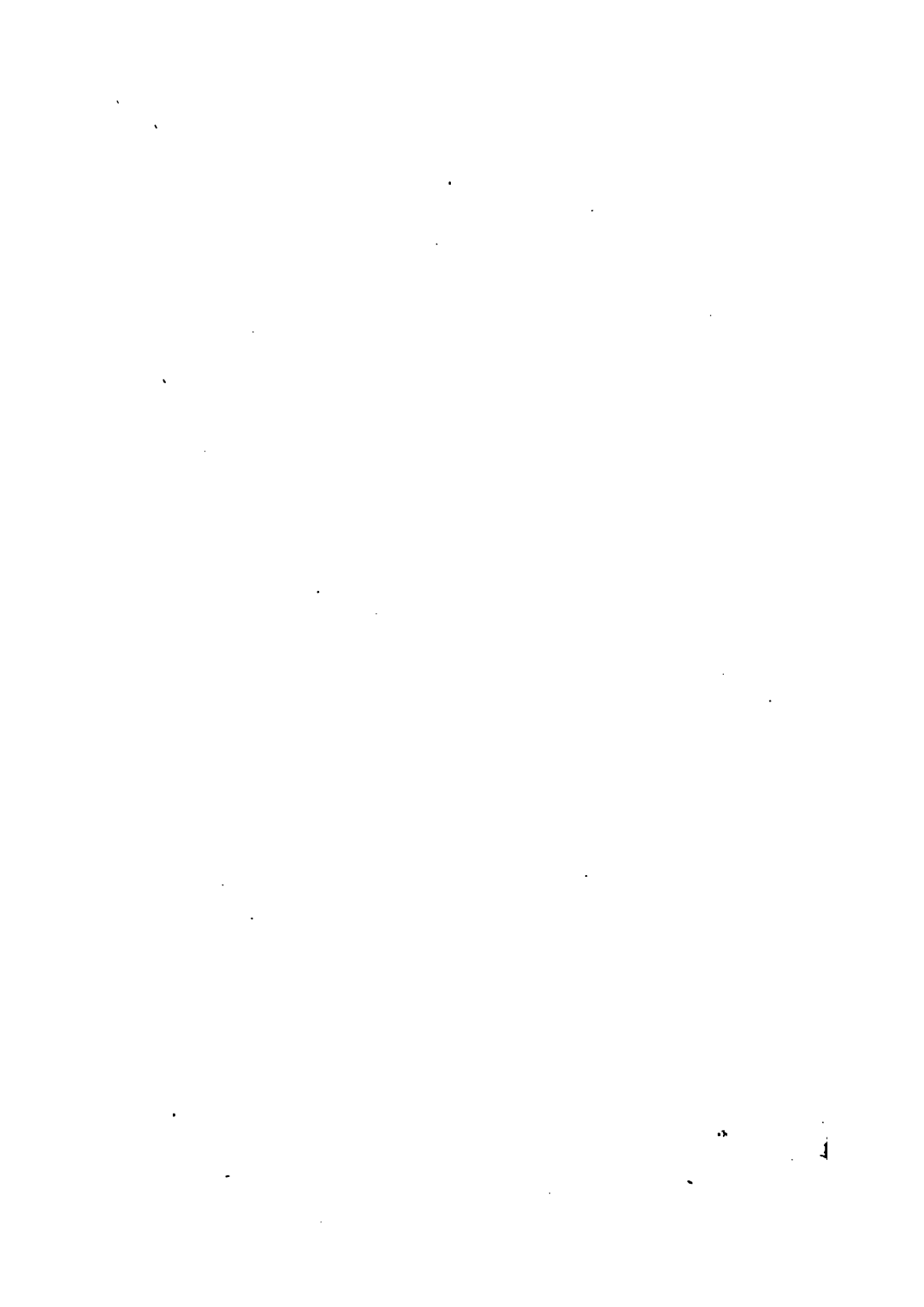
Let all who observe this good word upon love remember that an affection adulterated with a consideration of a passion is but a poisoned creation, and given death in a satiation of the passion. A woman can appreciate this fact more than a man, and she will.

A love is as enduring as a universe when it is unadulterated, and a Father of the human family is giving one a fruition and happiness in every case, and in spite of all the obstacles a community or government may place before it. A continuation of an adulterated affection is only while an admired object or faculty retains its lustre or attraction, and no longer. A love that is produced by a sight of a beauty of a physical character is only wanting a fading of the aspect of beauty to become as completely destroyed as

a fancy for a rose when the leaves are black from a decay. The cause of the excitement of a passion is gone when the companion is given a considerable amount of degradation in the mind of the other companion.

When only an animal is seen in the companion a want of an indulgence of an appetite is gone so far as that person is concerned. A beautiful face is on a woman or a man only long enough to give a companion a control of his or her body while a control is of benefit to a society. When it is not of benefit a face of beauty fades, and a community wants a better pair for a work of replenishing a people of its losses by death.

The greatest of all conjugal facts is the one we are now to state. A woman is a superior person in a wedded or in any capacity. Her husband or any man is her inferior in qualities, and she is conscious of the fact and can make a husband conscious of it in a few years. A good woman is always a husband's controller in a couple of years if she is a soul of only good qualities. Now a consequence of this fact is that society becomes in a great measure controlled by good women; and when it is fully comprehended a politician can ask if it would not be better to give a woman a first hand control of all the affairs of society. We are without power to enforce a granting of the privilege of voting to the women, but if we possessed it, we should be only a day in cleaving off every obstacle to a complete disenthralment of the sex as to public and private affairs in which a law is concerned. All that is needed to give society a start in the way of improvement is a full co-operation of women in a government and control of society.



APPENDIX.

ORIGIN OF ANIMAL AND HUMAN SPECIES.

An explanation of the process by which an animal can become a human being is the work that every reader of this pamphlet will properly demand. We could refer the reader to the works of our pen upon the origin of species and give no more than such a reference, but the observers of the work will in many instances be unable to obtain such books and many cannot afford to purchase both. We will, therefore, offer a bare glimpse of the operation that gives life and form to what a plant or animal evolves when it is decomposed or dead, but it will be sufficient to start the reader on the way of investigation.

The plan is mighty both in extent and method. A worthless proposition is offered the world in the Darwin theory of evolution, and it is accepted by nearly all so-called scientists, and it is given an attempt at swallowing by a clergy. Every person of any considerable mind, who is not given all he is believing by a preacher of science, is able to see that there is no possibility of the theory being correct, and all such people are satisfied that a discussion of its absurdity is unnecessary. The proposition is that at the commencement of giving animal existence some character of substance was possessing an inherent power of working itself into an animal and that one or many minute creatures of

some degree of organization were thus brought into existence, and that in a considerable time by the force of what are called environment and a change of food and climate, a change was obtained in the form of the earliest of creatures and a most wonderful increase of the size of many was thus obtained. That in a further period of time a still further change was produced in the then existing creatures, and by the same influences, and that a great many of the species thus given existence were completely destroyed by a change of climate, or a change of food, or its absence, and by a destruction of the stronger by the weaker. That every change was without any control or operation of law except what a chance condition of affairs or chance change of climate or chance existence of the stronger was permitting, and that all the survivors were better classes of animals than those that perished. A particle of idea that a certain operation of creation called natural law, or of a creation as a result of law, or that a mind of any character was concerned in the operations of giving origin to the creatures, or that any work of intelligence was ever operated in a creature's constitution, or that any object or substance except what is considered matter was in the whole of the creation, is not given in the work of the author of the theory, or by any of its apostles.

The entire affair is but a scheme for explaining the existence of a world of animals without admitting that a God or a law, or any object was concerned with or connected with it. Every particle of the work is but an effort or part of one to convince people that all creation is but a chance affair and that a claim that any intelligence, or plan or control of the operations of nature is a fact, is but a folly. The

author was of this belief and he was merely attempting to make all others believe it. He is without a follower except a class of persons who are of the same condition of mind. A person is not on the earth to-day who can admit for a moment that this theory is a fact, unless it is one who is only capable of believing that a matter is the foundation of creation, and that all changes in it are but chance affairs. One who is of a different opinion cannot believe this theory. The proposition is but a mere means of preparing a people to accept a correct and demonstrable disclosure of the beginning of animal and human creatures, and it was given the world only for this effect. A particle of the proposition will not be given belief in a-half score of years, and all the so-called scientists of the world who are so enthusiastically declaring that the gospel is correct, are to commence a denial of the hypothesis in less time and assist in getting it disbelieved by all others. No effort of the believers of the gospel can stay its destruction for a single hour, and its destruction is already begun. When a purpose of any affair or object is completed a death of the thing is come. Even now at least one-half of the teachers of popular science are becoming disgusted with the proposition and are giving it silence in their work.

A wholly different and perfectly acceptable and demonstrable explanation of animal and human origin is given in the work of the author already in the hands of the people, and a word of contradiction or discussion of its facts will never be given while a people are inhabiting a globe. It is but necessary to know what the explanation is to become satisfied that it is correct, and a dunce in capacity is the only person who is not convinced.

The present article is but a synopsis of that work, but it shall be quite enough to give a clue to the entire philosophy of the construction of animal orders and human races.

A creature is but a plant given a greater development.

A person is but a creature given greater development. A vegetable kingdom is converted into an animal kingdom, and an animal kingdom is converted into a human kingdom.

All that is necessary for the giver of these propositions to do in order to satisfy a people that they are correct is to give the necessary explanation of the *modus operandi* of the conversion of one order into another, and then disclose the evidence that the process was actually performed by showing the correspondence of the copy with the original, and pointing out the continuing parts of the original in the copy, and the degree of the change that took place.

This work is perfectly within the power of a person to perform and it shall be done in this chapter, so far as to disclose the operation and perform the comparison of a few of such classes of creatures with their origin, and to point to the continuing parts of the original in the copy. The work shall not be deficient except in a want of a comparison of all the animals with the plants of their origin, and a comparison of the human races with the creatures that furnished their origin.

A balance of the comparisons of such orders with their origin will be all that will be lacking of a complete disclosure of the whole of the great wonder of the origin of animals and of man.

It will not contain a fact that is consistent with the so-called Darwin theory, or a proposition that supports it. All there is in the work of the famous author of the so-called evolution theory that is not to be denied in what this work will contain, is the fact stated in the work of this person that a human capacity is the same as that of a creature except in extent.

A commencement of animal existence was a consequence of a plant's decay. By decay is meant decomposition. By decomposition is meant only a passing from one condition of substance toward another in the direction of a common influence called electricity—a bare return of matter to a condition of this power. When a plant decayed, a soul of the plant was given the atmosphere, or, if it decayed in the water, the water was its recipient. The operation occurs to-day and it always will while plants are grown. A creature decays or dies, and its soul is given the atmosphere or water, according to the element in which it perishes, as in case of plants, and this operation was and always will be operated. From a plant soul a creature was and now is constructed. From an animal soul a person was and now is constructed. Every species of plant that has existed has been given an advancement of its character into an animal. Every plant that is to be given creation on the globe is to be given a similar advancement. A copying of every species of plant in an animal construction is the plan or so-called law of developing creatures. All plants that are now coming into existence or that are hereafter to come into existence, that are quite original in form, are only small creations, and are not greater than what are called weeds or vegeta-

bles. All such new orders of plants are given a copying of the character of insects or worms or small reptiles as fast as one is given a decay, and all the small creatures of every country that are coming into being at this time and were without any discovered existence before are such animal creations, and the fact of the originality of their existence is made known only in the countries where a people have for a great while observed all the creatures of the country that existed before the coming of the new object of animal creation. In uncivilized countries the originality of a creature is not suspected.

A human race obtained its origin of a creature in the country where the race is found to-day, and which place has always been the dwelling of the race since it was created. A small portion of the people of the Caucasian, Gothic and Irish races are to-day out of the country where they were given origin. All the other races are at their dwelling place, original domicile, except a few persons of the order, and these are gone from a more desired dwelling only because a compulsion operated to separate them from it. All savage races are without any departures from the place of their origin. The half civilized races are given a meager number of departures. The wholly civilized races are given a considerable departure.

When a vegetable kingdom was only corals of the ocean, all creatures were but corals animated, and given a most astonishing copying in the construction of the shells and figures on the creatures. When plants of the order of ferns were developed a radiate or fish, according to the degree of development of the plant, was given creation. When a branched plant was developed a creature possess-

ing branches was given origin, and in the legs of all creatures only a copying of the branches of a plant are observed. A coral branch furnished a turtle's or crab's legs; a short branch on a fern furnished the fin of a fish; a considerable branch on a species of pine furnished a leg of a greater creature; a greater development of a pine, such as a fir, gave origin to a cat-like creature, and all the varieties correspond to the degrees of development of the same species of plant. A foliaceous plant was a more developed object, and it gave origin to a bear, and a great number of the species of great birds, and a blossom on the plant to all the other species of birds. A correspondence of animal creations in matter of development of organization and form, with plant development of organization and form is as complete and as observable as a correspondence of a photograph with the objects given a picturing is capable of being seen in all the past and present orders of the two kingdoms. A single departure from the fact cannot be found, and one never will be found.

A most wonderful and important fact connected with the operation of giving a soul of a plant or creature a change into a being of better organization than the object giving the soul possessed, is the work of a current of electricity which is the performer. The term electricity is employed in this discussion, and throughout the whole book, only that a person may understand what power is referred to when a description of the force of creation is given. The same name is given the power that all persons are giving it.

In a conversion of a soul of a plant or creature into a better object, a work of both power and intelligence is per-

formed, and in this wonderful character of operation a glimpse is obtained of the momentous fact that the power is the mighty worker called God. Only a perception of the certain fact that a current of electricity is a part of God, and that all the currents of a solar system is all of God is wanted by a human family in order for the people to comprehend the condition of the Creator and his character.

A practice of observing the manifestation of intelligence in a body of a person or creature is all that gives a person, a scare when it is proposed that a current of electricity out of a person or creation is intelligent, and this scare is barely a change of the operation of observing a fact. A person who is astounded at the proposition, and at once flings back a denial of the fact as though it was a matter of course that an intelligence is a possession of a person or creature, and that it is not possible anywhere else, has but to be given what is already in his mind to stop all his protest against the fact. He already knows that a person without electricity is without intelligence or life or power. He already knows that the body is but an instrumentality for its operation in an individual, and a recalling of these facts is the end of his objections, or any possible objections to the fact.

A conception of the fact that a current of this power is precisely as capacitated in all respects when out of a brain as when it is in one is but barely acknowledging what every one knows, namely, that a current of a power manifestly like electricity is operating a person. It is but this acknowledgment.

A plant soul obtains a current of electricity from a

body of water or a diffused water of the atmosphere called vapor. The current is the one that is uniting the oxygen and hydrogen, and it is merely transferred from the water to the unseen object in the water or vapor. If the object is in water, a species of jelly is constructed, and the jelly will be exactly the same in shape and figures as the plant that had perished and given a soul of itself to the water. Every jelly fish on the shores of the continent is a plant soul given exhibition by a collection of hydrogen gas around its surface and around its cells, as the soul is copying the grosser cells.

The hydrogen is only what was in the water at the time the soul of the plant was given it. Water is constituted of oxygen and hydrogen. Hydrogen is but a fine smoke. It is its dark color that gives a blue aspect to the sky and distant objects. A current of electricity that united the oxygen with the hydrogen is given to the soul of the plant, and when it is in this object it attracts the hydrogen thus liberated to itself and the operation is performed as quickly as a flash of lightning is given. It is always done in the dark.

Now in every jelly fish of the world can be seen the very work of the origination of species, and every person who can observe one is only observing a complete destruction of the so-called Darwin theory.

When a plant soul is in water a conversion of the affair into a creature is as certain as the existence of a current of electricity in the water, and in every part of the world where the water is above the temperature of fifty degrees Fahr. it is being performed.

Every actual mollusk, and by this term is meant a

simple flesh covered with a shell, and the body possessing no organs for motion when a shell is on it, is but plant nut or leaf given conversion into a living object as just described and a particle of practice of procreation is not performed among them, and a bed of them cannot be found except where nuts or leaves are falling into the water, or being washed from a place where they are falling into a stream. Every oyster is a walnut given a conversion into a thing a person can eat. Every particle of the foolish hypothesis of the breeding of the oyster or other most simple mollusks is only given for the want of a fact concerning their origin or creation. Every oyster bed is under a walnut grove, or in its vicinity, and a world of obtainers of the good food have never been able to discern that a walnut from the tree over their heads was the cause of a living object of a similar form in the water or mud.

A pointing to the fact that in a water of a temperature of fifty degrees Fahr. all plant souls can come into possession of life and animal character is performed barely to disclose a part of the process of giving animals to the world. The water of all oceans and streams or fresh water in ponds is possessing the fact that a plant is converted into a creature when its soul is wholly out of the organization.

When a plant has been given a considerable decomposition on its surface a jelly (commonly called slime) is found on its surface. No one knows where the slime comes from, or from what it comes. A mere construction of a jelly, as in case of a jelly fish, is given the surface of the plant or log, and it is a commencement of the operation of converting a plant into a creature. All that is wanted to

convert the entire plant into a jelly-like creature is a continuation of the same temperature of the water that is possessed by it in warm weather. All that permits a whole plant, even a tree that is under water, being converted into a great creature as a great reptile of the world once was, is a constant warmth of the water, and a plenty of the element. In cold latitudes a conversion is not performed and because the cold destroys the slime each winter. In warm or rather in hot latitudes the process is constantly operated and a snake is given the water as often as the small plants of the grass species are completely decomposed. The common water snake is given creation in the waters of a stream or swamp in temperate zones, and a quiet condition of the water is all that is needed of the element to permit the astonishing performance.

A venomous reptile is given creation in the sluggish waters of the southern climate, and the fang is but a consequence of a broken root of the plant, given a bleeding construction in the creature's mouth. Only a greater root was employed in constructing a tooth in this class of snakes.

An alligator or crocodile is but a pine or species of the plant in the other countries of the world given a conversion by the same process, and it is done in the Ganges and Nile this very day. All that prevents it being seen is the performance of the operation in the night, and where a people are not disturbing the water or giving it a visit. A competent proof of the astonishing fact is in the appearance of crocodiles in a stream where all that were in it were destroyed, and the further fact that a crocodile is not passing into a confluent stream, or going out of one

into a greater one. This fact is already discovered by the people on the banks of the old and famous rivers of Africa and Asia. When a person is given a fact as startling as this is, the only operation of the mind is a defiance of its acceptance, and the defiance is barely a protection of conclusions already in the mind. Only a want of investigation is preventing the fact becoming generally known for a few years.

All species of animals are given a capacity to reproduce the species, except the smaller creatures of a more simple organization or without any organization. The reason for this is the gradual and certain change of the condition of the atmosphere, and a change of the character of plants which are falling into the water that is warm enough for a construction of life to be possible. This faculty is but another exhibition of the wisdom and power of a current of electricity in the water, that performs a conversion of a soul of a plant into a creature in a womb of this character.

A general march of progress of all the operations of creation is the plan of a creative power, and a want of capacity for a step of progress is never existing. A crocodile is given capacity to deposit eggs, and so is any species of creature that can be given creation in water. A womb is not wanted, and it is a perfect demonstration of the fact that only a sufficient amount of water is wanted in the atmosphere, for a generation of life in this element. Only such creatures as are given a dwelling on the land, and whose forms place their bodies above a damp ground, are given a bath tub in the body for a place of generation of offspring. A bird is the only exception, apparently,

and when it is given consideration that its egg is a womb only, and that it requires a warmth of the body to give it a generating power, or, rather, to continue a generating power, it is observed that there is, in fact, no exception.

What a grand explosion of the most constantly paraded Darwin hypothesis is this most undeniable fact that all generation of life is in a water or vapor, and that a plant is only to be decomposed in warm water for the production of an animal. It is but a day when all people are to observe it, and it is then a part of every child's education.

Now, in respect to the creation of all small creatures that are occupying damp and dark places, it is but necessary to state that all of them are but the plants of the same places given a conversion of the character described, and all of them are but gaseous constructions around a plant soul. All insects that are given a spontaneous generation are given only a consolidated gas for a body; when an egg is given development in the creature only a consolidation of a gas around a plant cell is performed, and the difference in the two operations is simply in the fact that, in a spontaneous generation, a complete insect is made at once, and that in a growth of one a food is given conversion into a gas, and which is consolidated about the soul of the plant. A great stomach of the insect is only a gas retort. The egg is only a mere cell of a plant given a bit of gas in the insect's body. All actual insects are plant souls clothed with oxygen and hydrogen gas. The water of their bodies is given them by a partial separation of the oxygen from the hydrogen, and the whole of the body is obtained from a vapor of water, or from water

in a body. The whole of the bodies of the simpler mollusks are but the gases of water given different degrees of separation, and then consolidated into what is supposed to be a flesh. A certain degree of heat will convert the supposed flesh into a gas, and this can be discerned when one is being boiled. A froth is given the water to the extent of the creation of a gas from the body of the creature.

When a bit of investigation is given this proposition, another explosion of the applauded Darwin theory is given a community. When a person will only consider what is now stated, his acceptance of the fact is a necessity. The only cause for so long a delay in an uncovering of all the processes of animal creation, was a want of conception of the character of electricity. All were wanting an understanding of the power that could create an animal, and of what was controlling it.

The plants that are given a change into insects are the tiny affairs that grow in all places, but in some species of insects a mere cell of the plant is given a change. In some a very small blossom and in others a couple of leaves and part of a stem that bears them are given the conversion. Every insect is but the whole or part of a plant, and it is always a part that is most developed. The cause of insect organizations being created at this period of the world, in great quantities, by a so-called spontaneous generation is merely the amount of water in the atmosphere where a generation takes place. A water is all that is wanted for a current of power to do the work of conversion, and it is all that can give a substance for a body of the creature.

A day long past was a day of clouds and partial darkness of the atmosphere. When this was the fact a greater creature could be given origin as well as an insect, and all that is to-day preventing the origination of as great creatures as any in existence is the absence of vapor in the atmosphere to such an extent that a current of electricity is insufficient to give form and organization to the objects a greater plant species is giving and has given the atmosphere. This astounding proposition is as demonstrable as the existence of cows and horses, and it is given demonstration by merely a pointing to a few facts already observed, some of which are constantly observed.

A shower of worms is understood when a disclosing of the fact that the souls of jointed stocks of grass are given an animal construction in a cloud in a warm night, and after the grass has been destroyed over the country. The occurrence is in the fall or early in the summer. A garden is disclosing a great number of bugs on the same occasions and a person cannot ascertain from what or where they were given creation. In both these appearances of animals only a generation of creatures from plant souls is performed and a bug is but a small vegetable of a garden or farm come into animal character. Every one is given a creation in the night in a cloud of vapor in the atmosphere. A considerable number of great bugs are all at once buzzing around a person in a warm and damp air of the evening; at daylight they are half dead on a ground or floor. Only a few hours of existence are given them, and this in the dark. They are all blind and they disclose this fact by a bunting of all objects in their path as they fly. One of them is as easily mashed as

a canary's egg when it is stepped on or given a thrust with a stick. Only a speck of water is in it. This dry and coarse affair was only a plant soul in the atmosphere when the sun went down. It was given a clothing of oxygen and water in an hour afterward, and a power to come about a family circle and give members a start. All it is for is to give the atmosphere a clearing of gas of a bad character in a warm night and all insects are this purpose. A clearing of the atmosphere of a portion of its so-called nitrogen is the purpose of all insect creations. A scare is upon the world when a fact of the character we are giving is fully comprehended and generally known. All the gas called nitrogen is but the amount of plant and animal souls in the space around the world. There is no nitrogen gas that is anything but the emanations from plants and animals of the character just described. Over an ocean where its bottom is not covered with plants no nitrogen is existing, and a sailor is given a perception of its absence in a desire to sleep and be in a quiet condition. He is able to get into a hammock and dream of a world of objects on a shore. The brain is more active and clear and a breath is more free.

When a great mass of jelly is precipitated from a cloud at a great elevation in the atmosphere a commencement of a great creature is cast upon the earth from a vapor. When a stringy substance like the slime on a plant in the water is given a descent upon the earth from an elevation, another commencement of a great creature is cast upon the ground from the sky. When these substances are red, as they sometimes are, it is because a burning of the jelly occurs in the descent as in all rapidly descending objects.

All these affairs are observed in a period of considerable time in the warmer countries, and their cause has been a problem of the greatest interest to the scientist. The stare at a great mass of what appeared to be bloody jelly showering down over quite a territory, was as excited as a stare at a rainbow by a Hebrew in patriarchal days. The great problem can be given solution, and it is given one.

The conversion of a mass of jelly into a walking organization or a swimming one is the next subject for consideration. What could do it, or rather what did do it? A child or offspring of an animal can be given construction in a womb, all must admit. A chick is constructed from a mass of jelly in an egg, is a fact all must admit. What does this is a question of precisely the same character as the other. It is the same question only.

A jelly of the vapor is a gas around the soul of a plant in the vapor, and it is given its attraction to the soul by a current of electricity in the soul or plant emanation. Now a creature is produced from the jelly by this current, and it is obtained by the power wanting instrumentalities for its operations. Only a purpose of the creation of the animal causes the construction of it, and this purpose is observed by the current in the soul. A construction of instrumentalities of the power for performing a purpose of a particular character is a mere fulfillment of an office of the will or power of this almighty influence. A conversion of the jelly into all the organs of the creature is but a separation of the parts into objects or organs given device by the good controller. A proof of this is within reach, and it is to be given another good stare by a people when it is pointed to.

The most astonishing disclosure of all in this work is the confirmation of a claim in a Bible that all creatures were actually spoken into existence by a Creator. A declaration of this character, unaccompanied by any explanation, is what was and now is giving all investigators a subject for discussion, and a thing to defend or dispute.

A settlement of the question is come, and it can be found in a consideration of a mere change of form of a caterpillar in a cover of consolidated gas, or in a conversion of a soul of a creature into a child in a womb, or of a plant soul into an animal in a creature's organ of generation of offspring or in all instances of generation of life. A caterpillar is given a change by a decomposition of all its body, except what is wanted for a butterfly, and the gas of the balance, obtained by the decomposition, is given a consolidation into the organs of the butterfly a worm did not possess. A beautiful creature is thus constructed. In a mass of jelly a decomposition of all that is not wanted in the animal is performed and the gas is converted into the organs the jelly does not possess. Of course no proof of a conversion of gas into actual organs of a creature can be given except by disclosing the fact that there is nothing else from which the portions of the organ not in the jelly is in the vicinity of the jelly, and by a reference to the caterpillar construction, and the bodies of all insects, and many mollusks.

The same operation precisely as that operated in a jelly of a walnut's soul to create an oyster is given performance in the construction of a great creature from the jelly of a great plant. The only thing that assists in a



greater construction of organs in the greater creature is the greater development of the greater plant.

A still more astonishing fact is now to be offered. It is in the statement that an original creature was only a gas when given construction, and that no creature was ever anything more until a copulation of an animal of a certain degree of development with one of the same origin with a greater development was performed. This was the commencement of the process of growth, and a world was given its animals, as it is now given a portion of its insects, by a use of a gas, until a water was so much out of the atmosphere that a gas of hydrogen character could not be obtained in sufficient quantity to construct them.

A complete destruction of a Darwin theory is in this fact, and the fact is as capable of proof as any given. When a creature possessing a womb was created it was of a more delicate and developed character than the male, and it was given a capacity for bearing a fruit of its organization, and a means of obtaining a fruit. A plant of the species from which the male was given origin was simply more developed when a female was given construction and, in fact, was so much developed that it bore a fruit. A copying only of the practice of the plant in bearing a fruit was given the female to perform in the bearing of offspring.

A degrading conception of creation as taught by a school of investigators is to be given a dismissal if but this one fact can be comprehended. A perfect and all-sufficient disclosure of a cause of a female sex in all orders of living creatures is to be given by a careful consideration of what is here offered. A more delightful concep-

tion of what was performed in giving a male animal, or, with reference to this fact, a male person also, is obtained when it is contemplated that a more delicate and refined form of a female was not only the consequence of a greater development of a plant that was the origin of both sexes of the order, but that an attachment for her was given the male by her superior development. What an astounding fact for a good and wise person to observe—a preparation of a companion for a male animal or person by giving a more capacitated plant a development into a more beautiful creature or person than a male creature, and one that could attract by a superiority of construction a work of procreation from her more incapacitated companion. A startling and all-important fact is yet to be offered in this connection, and it is in a day to come to give a person a consideration of the superiority of the female sex.

The wise and all-omnipotent power of the atmosphere called God is in every part of a world and with every order of living creatures absolutely favoring a female sex and performing a great amount of work for her. It is in the operation of giving her a means of controlling a more undeveloped companion, and it is everywhere performed. A control is in the perception by the male order of a better mind in a female than is possessed by the male. A consciousness of a fact of this character is in every person's mind of both sexes, and it is only a shadow of a fact that is thus far obtained. The fact is disclosed only as fast as a male sex can make use of it and it is in this disclosure that a female person is given a perfect control of her own person in the whole of the world to a greater degree than would otherwise be possible. She is, as a rule, the con-

troller of her own virtue or chastity. A glimpse of the superior qualities of her organization on the mind of the male person is the abasher of a dastard's lust. In what is now stated a glimpse can be had of a use of a current of the strange power called electricity in giving a world its creatures and it is but a glimpse of the astonishing amount of its operations. A bare clue to a world of wonders of the grandest and most important nature. When a few competent minds are possessed of the clue a competent following of the evidence is to be made and all of the problem is to be given a disclosure of its actual facts.

The most astonishing of the whole of the operations, is, perhaps, the construction of the soul of an organization. This work is to be given a consideration also, and when it is, a glimpse is obtained of a construction of a world of what can be called spirit creations.

A spirit of any natural organization is constructed by a lining of a cell of the organization while it is developing, a mere consolidation of a surface of a whirling current of electricity in the cell of a plant, animal or human being. A protoplasm is this whirling current in a cell, and it was detected by a powerful microscope's assistance in a scientist's investigation. All that gives the current an observation, or rather all that discloses its existence and motion in the cell, is the roil it obtains by a decomposition of a speck of substance in the cell. The roil is whirled by the current as a soil of earth is whirled in an eddy of water.

This whirling is but to give decomposition to a speck of substance, and it is only a preparation of a greater current of electricity in the cell. When the speck is decomposed a current of the power is given the cell from it, which

increases the one already in it. The increase of the current causes a portion of it to be pressed out in the direction of the streaming of all the current of the plant or creature, and when it is out the puff is converted into a cell at the surface of the one from which the current is discharged. The most convincing proof of this is an examination of the operation only. It can be actually observed. Every bubble constructed on a fluid in a state of agitation is the same character of object as the cell in the plant or living organism, and it is constructed in the same way. A decomposition of a portion of the substance of the fluid furnishes the current that is converted into the bubble. The bubble could not be seen if it was not covered with vapor and it is only a glimpse of it that is obtained by the vapor's office. When sugar is boiled or agitated a bubble of considerable density is constructed and it will continue even months.

Now while this whirling current is in operation the surface of it is given a consolidation, as a puff of the current is given a consolidation on the side of the cell. A soul of a cell is thus constructed. A whole soul of a plant or animal or person is the whole of such linings of cells. Every organ of the body not constructed of cells is given a soul of the same character by a covering of the specks of substance, as a lung or brain is shrouded by a membrane. A gland is constructed of the corpuscles of the blood that are pressed out of the fluid at sharp turns of the vessels, or at the ends of great ones. A corpuscle is but a cell of a plant or animal given the blood from the stomach when food of these substances is digested. Each of these corpuscles is given a lining as well as the cell in the fat or muscle

When a close inspection of a cell or a gland or a bone or any part of a dead plant or creature or person is made, a discovery of the want of something in the cell or other part of the organization is existing. A hair is sure to disclose it, and by its mere brackish character. A muscle will disclose it by a more rapid decomposition than is performed in one when a life is in the body. A collapse of the whole organization takes place after death of the organization, as soon as a soul is out of one.

In a plant a soul departs only when the whole object is falling to pieces, and only as fast as it does fall to pieces. The soul of the portion that is decayed is but continuing its connection with the balance of the soul. This is a means of continuing a soul intact, and it is operated in all animals and human organizations. A separation of the soul cannot take place, and it is given demonstration in the pain and other feelings experienced in the place of a lost limb by a person. An animal cannot describe a similar feeling in its misfortune.

A dog or cat or horse or, in fact, any creature, is as capable of having a consciousness of a soul of a part of the body giving pain or aggravation when it is in a condition that would have given the part pain when it was on the body.

A grand procession is seen in this method of construction and perpetuation of a soul. A copy of the form of the soul giving object is given the atmosphere. A copy cannot be destroyed by anything but a current of the almighty and intelligent power of creation. All that prevents its destruction by fire or any decomposing influence is the protection of it by a current of electricity

in the atmosphere. A most astonishing fact is in this care of a soul, and it is at once a work of a God who planned a soul. The same work is protecting it by a constant guardianship of it. A complete proof of the indestructibility of a soul of any organization is the fact that nitrogen gas, so-called, cannot be consumed by a fire or acid or any process. The gas is simply the objects described—the souls of plants and animals in the atmosphere.

What a splendid exhibition of an intelligent and almighty keeping of the final productions of creation! A God is a keeper. A keeper is a current of the wonderful power a bigot is claiming is a jump-jack performance of the molecules of a substance, or rather of metal.

A chance to discover a protection from destruction by fire of a human soul is given in the good fact just offered. Of course if a soul can be burned at all it can all be burned. If it cannot burn at all it is not given pain. A pain in a limb that is only a soul of a part of a limb that was removed is but a sensation given it by the amount of current of the body that is coursing around it. This operation is but a process of teaching people an important fact.

The destruction of animal species is but a consequence of a conversion of plants into a condition for bearing fruit; in other words a conversion of some of the species into a condition of unfoldment that prevents any creature but a female of the species being given creation. A destruction of the lower characters of the plants is a destruction of the male portion of species.

This very wonderful fact is proved when a glance is

given the species whose female offspring are more numerous than the males. Only a few of the existing species disclose this consequence of a change in the orders of plants, but it is a most startling amount of facts all the same. A chance is given people to see what orders of plants are giving offspring to a certain species, by the amount of difference in the sexes of the species of creature.

The birds are the most unequal in the two sexes, and snakes are next. All the earlier orders of creation are disclosing a disparity of sexes. The oldest are disclosing the greatest.

A bare peep at the orders of animals that were given creation by the earliest orders of plants is all a person needs to obtain to observe the truth of the claim that a destruction of the plant is the destruction of animal species. Beyond the fact that a development of plants produces a disparity of sexes a world is disclosing the fact that all animals are occupying a country to the same extent the plants are and in the same numbers.

As certain as a plant or creation is existing a plant is always given a copying in the animal kingdom, and it cannot be found that a country contains any more of one kingdom than the other, or that domestic animals are more or less numerous than the great plants on the great deserts or prairies of a country.

A comment is now in order concerning the origin of the domestic animals, and in this work a wisdom of creation is disclosed as astonishing as any yet pointed to.

The domestic creatures are all dwelling out of a forest, and they are unwilling to dwell in one, and it is impossible to make them dwell in one. They will not go into

one except for food. What could have given them a disposition to dwell in a field where grass is growing? Dogs and cats can follow people into a wood but it is only while a person is in a wood that they will stay there. A dog was given origin on the border of a forest and so was a cat. Both creatures are apt to go to the border of a wood to hunt for prey, and then to come out. A plain of small extent was on the banks of the Rhine when a dog of great size was given creation. Another of smaller extent was existing on the coast of Ireland when a bulldog was constructed. Both creatures were given existence from a spruce, and the spindles of the plant are sticking in the skin of the dog yet. One was stuck in the corner of the upper jaw of the creature, along the bone of the nose, and it is as flat and stiff as the original. When the animal was decaying a person was constructed from its soul. A mastiff is to-day in human form giving all Europe a stare, and controlling in a measure all its politics. A lopped ear is all that is needed on his head for a perfect copy of the features of the great dog. All the pure-blooded Anglo-Saxons were mastiffs in human form and every person showed the fact and was glad of it. One is delighted to-day with a good copy of the dog in all the features of the head, and when they are possessed, all the associates of the person are giving him or her a confidence and consideration.

A bull-dog on two legs is walking the same plain that gave the one of four legs a commencement of existence and one is to walk it as long as a fully-fledged Irishman is on the soil. A most perfect copy is this person, of the ugly and quarrelsome creature. The dog is only a spruce of

less development than the one that was affording the mastiff, and in respect to spindles and color there is no difference; only a change of climate and food gave either a change of color and hair, and a change was a step in the way of degradation. All of the changes of animals are but a degradation of the species.

A greater growth only of the useful domestic animals is possible by a change of eating and giving them a shelter in cold weather. The stock is actually degraded by the work, and it is given demonstration by the fact that a more stupid and docile creature is produced from the culture. In the course of a century the degradation is commenced in the size of the creatures, and in all old countries this is now to be seen. The horses of the old countries are small and more feeble in all respects and a change of variety is made in order to prevent a larger cultivation of the degraded variety. The fact is surprisingly illustrated in the condition of the horses in the rural portions of New England. A stallion is of great importance when it is known that a wholly different development of a horse can be obtained if the male creature is of a more uncultivated variety.

With respect to origin of the bovine order and all the smaller domestic creatures upon a farm, and the commencement of the horse, it is but necessary to disclose the astonishing fact that a plain of sporadic plants of different species gave all of them origin. A grass was around the origin, and it is still being grazed by the animal.

A grass of small plants was necessary for the subsistence of the creatures, and it is, of course, a fact that it was growing when the creatures were brought into exist-

ence. A grazing animal would have perished had it not been able to graze to obtain its proper food. Grass is not growing in a forest, except on its skirts for a small extent, and this skirt is but a commencement of the plain.

The whole of the famous Darwin theory is given another explosion by this most obtainable of all sweeping facts, concerning animal origin. When it is but thought of, a contradiction of the fact is given a defeat.

On the cow there is the willow's weeping branch, and a division of the boughs upon the neck. A channel of circulation is large in the creature, and a great quantity of blood and milk is the consequence. The animal wants a great quantity of water, and it will stand and swing its head and drooping branch for hours in the very shade and on the same damp soil of its origin.

The horse is but the great pine given a better conversion than in the alligator or crocodile, and for a better purpose than giving fish and turtles a destruction. The difference in the development of the two creatures is but a difference in amount of change. In some respects there is a resemblance, and it is barely enough to give a squint at a common origin of both. The long jaws of the animals are in a measure alike, and the eyes also. A dapple is given the sides of the horse in place of the bunches of bark on the reptile. The bodies of each are very similar in form. The nostrils are of similar obliquity. The whole of the bones of the legs are alike in some respects.

A pine's bough is on the horse in the mane and tail. Both flare at the atmosphere when there is a wind as the pretty bough of the plant did. A snort is offered the plain by the animal as a top of the old pine gave one in a wind

of violence. A hoof is but a bough spread, as when a hand is pressed upon one side, except that it is all connected in its construction.

The goat and sheep are but little different and both are but the evergreen of a stunted growth given a cover of thick and fine spindles. A sheep is about the size of the plant that was dotting a plain when the creature came into existence. A grand and beautiful species is the creature, and it is so good and inoffensive a child always loves it. The face of one is occasionally given the community on a person, and when it is the possessor has a sweet disposition and love for every one. It is always a pretty face. If it is on a male person the owner is but a good and kind servant of a greater intellect, and one that is always wanting a watching in respect to his moral practices.

A worn-out barbarity of old nations of castrating the servants of a household, was given a most extensive practice where goats were giving the origin of most of the male population. A goat of the male sex is as sensual as a creature can be. A female of the species is wholly different and wants a male companion only for offspring. A human female given creation from the soul of a sheep or goat is always a sweet and beautiful woman, and she is as kind and affectionate as an angel.

A goat is about extinguished and is to be superseded by the sheep everywhere. A wool on a sheep is the cause of one order being destroyed and the other cultivated.

A closing of this chapter can be made when a few moments of consideration of the feathered animals is given.

A bird is but a bush of blossoms, or a blossom only,

in a higher degree of development. The creature is but a poorly developed animal, and it possesses only a portion of a skeleton and but a small amount of digestive faculties. The most wonderful problem of the construction of a covering for all creatures is given solution by barely observing the difference in the powers of digestion of the different orders. All are covered by a discharge of substance from the pores of the body, and the substance is the same in all. The most capacitated digestion gives the finest character of hair, and in this simple statement of an astonishing fact is all that need be stated of an explanation of the growth or rather the construction of the coverings of all creatures. An elephant and rhinoceros and hippopotamus, and a species of hog, and a few small creatures of hot climates are given a melted, or rather a continuation of the liquid condition of the substance discharged on their bodies until a consolidation occurs and the consequence is a rind instead of hair. The substance is giving the limbs and sides of the greater creatures an avalanche of its quantity, and the sliding down of the substance gives the great plates of welterd rind on the creatures. Only a warm atmosphere causes this. The substance cannot be constructed in the form of hair on account of its mobile condition produced by heat. An elephant, as well as all other quadrupeds, was given hair in cold climates, and the fact is well known.

A sheep is possessed of wool on account of a very complete digestion, and it is a grand character of hair. A farmer can give all his sheep a finer wool by feeding them on the grains in winter and on only fresh and perfectly green grass in summer. The only cause of a finer wool

on a merino than is on a common American sheep is the constant feeding of the merinos of some countries and in all parts of Europe with a grain or fresh grass of elevated places. All sheep are of one origin, and only a better food and clearer air gives a better wool. The consequence of the operation of better digestion is the degradation of the animal. All fine wool sheep disclose their degradation in a stunted and more awkward form.

Let this disclosure of the cause of a fine wool or the coarser hair and the rind of the tropical animals and the feathers on a bird be given consideration in connection with a theory all scientists are accepting concerning the cause of a growth of all these things on the animals of the world. This theory of a world of scientists is a claim that only an environment of a creature and a change of climate were the causes of different coverings of creatures. The claim is soon to be forgotten, except its absurdity, and the fact that it was the most degrading and groundless of all opinions since a school was established in the world.

This is all a work of this character permits of a consideration of animal species. A complete discussion of the subject would disclose a vast amount of perfectly demonstrable facts in support of the claim given, and a word of it would never be given a denial. A grand chapter of science is the one that discloses a complete order of operations that have been and are to-day giving the earth its wonderful creatures, but a work of this character forbids its presentation here.

A few words on the conversion of an animal soul into a person and our work is completed.

The same philosophy exactly is performed to give a soul of an animal a step of advancement that is operated in the construction of an animal. When an atmosphere of the globe furnished a sufficient or rather a great quantity of vapor at all times the construction of the human family was a mere conversion of the souls of animals in an atmosphere into human beings, as a worm or bug or crocodile is or ever was given a spontaneous creation of body, or as a soul of an animal is to-day given a spontaneous conversion into a human being in a chamber of the female body.

There is no difference in the operations of construction in an atmosphere or in a womb of a female creature, in any particular whatever, and all the female is empowered to give creation to offspring for is because an atmosphere is no longer capable of furnishing the dampness and current of electricity for the construction of a great creature of any species or a body of a human being. This simple cause of the capacity of a female creature to bear offspring is all a world is ever to get. It is all the people are ever to want.

Precisely the same operation takes place in a womb in the construction of offspring that takes place in a water or dense vapor in the atmosphere. A gas is the body of a creature created in a water or vapor. Corpuscles are employed in a womb. Only a preparation for a constant vapor and a current of electricity in it is a womb. It is a mere good hollow magnet and with a current of electricity coursing in it.

A conversion of a soul of an animal into a human being in a womb is all performed by the current of electricity. It is, as in every operation of electricity, an

intelligent work only, and only an intelligent power could perform the work. When the transformation is given completion, only an animal is constructed. The human object is barely a more capacitated animal, and the improvement is in most of the faculties. Some of the faculties of the animal are diminished in the operation of transformation, but they are never extinguished. A power of smell in a dog is decreased. A power of sight of all animals is decreased. A cat's propensity to steal is decreased, and often to a considerable extent. The mind of the animal is never improved beyond an increase of the size of the folds of the brain, and a clearer condition of corpuscles or cells in them. No propensity or faculty is ever obtained by the human conversion not possessed by the animal, and no power of the body is obtained beyond an increase of the power of the animal body. A decrease of power of the organs of the body is always accomplished if the animal was a great and strong creature, such as a member of any species greater and stronger than a human body. The conversion of a soul of an animal smaller than a cat or bird of the size of a hen is never operated, and a discharge of the abortion is certain in such a case before a particle of transformation takes place. Every miscarriage of a mere focus of a work of embryonic unfoldment is a discharge of an affair of this character. No animal greater than the domestic creatures of our country is permitted to become a human object in a female body. The attraction of such an object to the person of the female is impossible.

A word upon the operation of a pulling into a uterus a soul of an animal or plant, and a better conception of

the wonderful performance can be got by the reader. All that occurs is a mere attraction of the unseen object to the body of the female, and then to the excited uterus and then into it. A contraction of the object is a part of the consequence of the attraction. It is but a consequence of it. A bit of so-called nitrogen gas will permit of a perfect demonstration of the astonishing fact. A compression of the gas is possible, and it can be found that it is capable of contraction by a pressure as great as is claimed by the foregoing explanation of the operation of conception by an animal or human female. The mighty fact can be given demonstration that a soul of a plant or animal can be detected, by a compression of so-called nitrogen gas. When a bit of the gas is given compression in a vessel that affords a sight of the compressed substance, a chance is offered the whole scientific world to discover that only a copy of a plant or animal, or of several of such objects, is in the vessel that contains the pressed substance. A microscope will disclose the great and startling truth, and a disclosure is at once given demonstration, that all the so-called nitrogen gas of the atmosphere about the world is but the copies of the souls, or, what is better, the emanations from the vegetable and animal kingdoms. This is the great truth a whole world of people must learn, and when they have learned it they have also learned that in the nitrogen gas of the atmosphere there is all there is or can be of the world of spiritual creatures.

A mere body of emanations which are in the form of the plants and animals of the earth, and perfectly transparent in condition, and capable of passing through or into any grosser substance is the so-called spirit world, and

the cavalcade of objects around our globe that furnishes an elysian field for a human soul. All that prevents a human soul, being nitrogen gas only, is a current of the wonderful force called electricity, which was operating both body and soul when they were together, and which passes out of the body with the human soul. A grand chapter of science is one that discloses the philosophy of continuing the human soul in a conscious and living condition when it is out of the body. It cannot be given in this work.

A correction of all the wrongs of the human family is performed when a brute of bad propensities is not dwelling in or near a human community. When there are no such animals in a community there can be no bad children or people. A dog in human form is no longer barking at and trying to destroy a better person. A cat in human form is no longer prowling around a city or town to find a thing to steal or a person of helpless character or in a helpless condition to destroy. A wolf is not constructing communities of desperadoes for a marauding of people. A bear is not plundering a community by a dash upon a vault of a bank or corporation, or giving a whole class of bad persons a direction of their efforts in politics and war and disturbances of a people. A peace has come upon earth, and one that is not to be broken.

THE EVIDENCES OF CHARACTER.

HOW TO ACQUIRE PEACE AND MONEY.

In informing our readers of the means of ascertaining the character of a person, we do not intend to enable them to acquire any improper advantage of their fellow mortals.

It is possible to so understand the organization of a person, that a consistent and pleasant experience can be had with him or her. It is also possible to understand the wants of a person by the information their appearance and acts will afford.

We will give a most useful catalogue of facts of the organization and conduct of a person, which will enable any one who understands them to make friends of all persons they meet, and acquire their patronage and good offices.

Every person is disclosing his or her character and mind by the features, and by a constant exhibition of the same habits.

All of the features are intended not only to give the person a good appearance, but to acquaint others as to his character.

A reading of one's character is always performed, more or less, when a person is first seen. If a complete under-

standing of such person's organization could be obtained, a world of misery and trouble would be avoided.

Now, when this article is seen, we want the reader to commence a careful observation of all his neighbors, and ascertain what is the best course for him to pursue with respect to them. If it is not done, a whole volume of valuable information is wasted. If it is done, and found to be practical, he must acquaint all his neighbors with the philosophy of getting acquainted with his good work.

In every person's eyes a glimpse of a part of the character of the person can be obtained, and to the extent the eyes reveal the disposition the information will be reliable. The mouth will disclose a part of the organization, too, and with equal accuracy.

The ears are also capable of disclosing something of the organization. The nose also, and the hair. The whole contour of the face and the shape of the brain are as capable of performing a disclosure of character.

We can obtain a good idea of a person's character by his conduct as well, and if it will not be disrespectful, we will add that the character and qualities of a woman can be determined by her acts.

Let us examine these different means of discovering what a person is, and when we are through with the examination we desire that all who appreciate it will give it to their neighbors to read, in order that, while the giver is observing the hair and eyes of his neighbor, the neighbor may be examining these organs in the giver.

Now a person's eyes are sure to disclose the honesty or dishonesty of the owner, and also the amount of his conversational power.

These attributes of the capacities of a person are all the eyes can reveal. A great or little soul will be seen through them, and a moderate one also.

If the eyes are black, the person will require a great deal of moral influence about him, to prevent him from becoming a knave. A black eye is always sparkling with the associations of cunning and treachery. A most cowardly and unworthy man is as sure to possess black eyes as a crow is to possess black feathers. No person whose eyes are black can be given credit, unless he be one whose means are greater than his integrity. The eyes are often called black when they are merely dark blue or dark brown. We mean eyes that are actually black.

When a person's eyes are merely dark blue or dark brown the brain is simply studying the means of getting a living.

Such persons are as honest as the times will permit and no more so.

No means are given them for obtaining an existence except what are observed around them.

Such persons are but animals in human form, and are only continuing the habits of the animal that gave them their origin. They have no desire for anything but what will satisfy a propensity for obtaining money or a pride for appearance. Each of these attributes can be seen in the dog, hen, fox, peacock and horse and in many other brutes. There is no difference between the human brute and the animal, except in the degree of capacity and in form.

A quarrel between two human specimens is as apt to take place as between two of the lower order. The destruction of life by these higher orders is quite as likely as be-

tween any of the animals mentioned, and probably more so.

A considerable degree of difference exists between a person who is unable to disregard the wants of others, and one who is only taking advantage of another's wants to increase his wealth. There is in every community a great number of each kind. The one is a good citizen, the other is a bad one.

A person whose eyes are light and capable of giving any other person a calm stare, can be trusted, although he has no property. He will not ask credit for more than he can pay. He is always anxious to give more credit than his interests will permit, and if he fails to meet an engagement it will be because others are failing to meet theirs with him.

If a person is possessed of eyes that are gray, with a considerable amount of white ring about them, a scamp of the most heartless kind is behind them. All such persons are going over the country, playing gentleman, and giving accounts of their good standing and great acquaintance at home.

All such persons should be avoided, as much as rattlesnakes. In their breasts there is a serpent's heart, and in their heads a serpent's destructive poison.

Whenever a person is seen with small, sharp eyes, winking as frequently as a toad's, and closed when he smiles, a miser and trickster is seen behind these winking organs. A mere cat, in greed and heartlessness, is given a human aspect.

One will never have any more honesty than will enable him to keep out of prison. Such a person is as much a

detriment to a society as a conflagration in property or a forest of wolves. Every motive of his life is the acquisition of property and the practice of cunning upon his neighbors.

Such a creature is generally found in every community of a few hundred people, and his sagacity in ascertaining a locality from which to acquire victims and property, is as great and of precisely the same character as that manifested by a leopard or panther when it is attempting to find new fields for its depredations. Only a more cunning brute is enclosed by the skin of one of these human creatures.

No person of noble soul should consider them anything more. They are the beings that are producing in part what are called hard times, and they are becoming so numerous and wealthy that the hard times will become continuous before long.

The most interesting eyes a person can own, are those that can talk when the tongue is silent; these eyes are in heads that are so full of charity, intelligence, and love that a volume of these qualities are exposed in such organs.

They are more proficient in the heads of women, and they are the objects that are so hard for painters to copy. A woman of good qualities will talk with her eyes faster than a woman of bad disposition can with her tongue.

Now let us see what the nose can disclose of a person's character.

This wonderful index of an active brain is giving in the face of a talented person as good an illustration of the work the brain is doing as any one can care to see. The nose is almost entirely created by the brain. Its cartilage is

but unsolid substance that the brain discharges, and what has been solidified constitutes the bone.

Every particle of the skull is a product of the brain, and it is merely the broken down portions of the cells of this organ that are thrown to the surface and hardened. The decomposition of the brain is what breaks the cells into pieces. The only change that takes place in the brain is the destruction of the cells and the construction of new ones, and each operation is performed by the sweep of the blood through the organ.

Every pulsation of the blood destroys a portion of these little globes and creates as many new ones. The cartilage of the nose is just so much unsolid substance of decomposed cells as the brain is capable of discharging in the direction of the point of the nose. What has had time to consolidate constitutes the crust of the organ. The cartilage is constantly renewed by the same process that the brain is renewed by. This creation of a new point to the nose every day is what renders it capable of giving the drunkard a blossom of the habit of drinking. The alcohol drink will increase the destruction of the brain to such an extent as to give the drunkard a preponderate point to his proboscis.

The blood attracted to this heap of decomposing substance is like its operations in attending any part of the body where the destruction of substance is taking place. In this power of brain to enlarge one's nose, a chance is afforded an observer to discover the amount of thinking the possessor does.

If the nose is heaped up in the middle it shows that at an age when it was possible to commence the process of

reasoning, a start was made in that direction, and the nose was constructed longer on that account, giving this organ a species of joint like that in a corn stalk. Without this additional joint a pug nose or very common construction will be seen. If this heap in the nose is quite abrupt, a very sudden commencement of agitating the brain took place. On all such persons an enthusiastic and impetuous mind will be seen. If the brain is of uncommon size a great man is sure to possess such a nose. If the brain is small only an enthusiast will be discovered.

If this fact was sufficiently understood, a great amount of words would be saved by those possessing superior knowledge. A person of great mind will always degrade himself by discussing any intellectual proposition with a person who cannot obtain a lasting impression of the idea. The person addressed is sure to consider his instructor a dunce, and will consider himself the savant.

The pug nose is always an index of a combative disposition, and if the possessor is also possessed of a bushy hair on the back of his head, he will be as quarrelsome and dishonest as a leopard.

The pug nose is the best possible evidence that the person has never obtained a great idea. A person who has no joint in his nose has never possessed one such thought. All his claims to wisdom are groundless, and it is utterly useless to converse with him about anything that requires talent to understand. If the person can be made to see the idea or fact at the time of the conversation, he will be sure to forget it in an hour afterward.

The long straight nose is sure to disclose a persevering and cautious person. Such a person will make an

inveterate enemy or a constant friend to one he is concerned with. The gradual growth of the nose is indicative of the gradual and constant work of the owner of the organ. If the brain is well balanced the person will employ his faculties to the advantage of the community as well as to himself. The nose is a constant assurance that the person will succeed.

Let us now see what an ear can reveal of the person. The ear is constructed by the same process as the nose, and it is only a welded cartilage, calculated to assist the auditory nerves in obtaining the effect of the atmosphere that produces sound. A common toad-stool is given its shape by a similar operation of a decomposing log. Only an uneven discharge of the substance of the ear creates its welded ridges. This work is all performed in the development of the fœtus.

The growth afterward is uniform. Only in the size of a person's ears merely can any idea be obtained of the person's character. If they are large, a great brain is sure to be operating between them, and the ears are only vibrating in harmony with the operations. The thickness of the ear is only a result of the activity of the brain. If the person is honest, this condition of the ear is a good promise of a good citizen, and if he is dishonest, it is evidence of great activity in his rascality.

This is all an ear can teach of a person's constitution.

The hair shall now receive our consideration. This adornment of the head is another production of the brain, and it consists of a great number of hollow spears, as much like a horn as a thing so small can be. The color of the hair is what will denote the person's disposition,

and the size of its spears is what will denote the quality of brain. If the hair is coarse, no matter what its color, the brain is sure to be only a mere animal organ. The cells of the brain are large and the decomposition slow. If the person's hair is both coarse and red, he will create a great deal of trouble in a community, and give the police magistrate frequent calls. If the hair is coarse and black a mere loafer will own it. He will be seen on the corners of streets staring at the female passers, and will be in a physician's office reeking with disease in a few years. If he is not a drunkard, it is because he has got excitement enough of the brain without alcohol. The hair is black always because it has been burned to a charcoal on its surface by a brain that cannot employ the electricity its decomposition generates in a good work. Such a person is always in active search of what will satisfy passion only.

If the hair is coarse and sandy (we mean the color of sand), a very ordinary and peaceable citizen is seen. The world possesses more of this character of persons than any other. Now, all that renders a person's hair of this color is a moderate amount of the burning of the tubes.

The color will in every instance be sure to give people a sufficient evidence of an ordinary person.

What a great advantage it will be to those contemplating matrimony if the opposite sex possesses a sure indication of the character desired !

The fancied being is sure to possess the indication, and it has only to be understood to be all that can be desired.

A person will disclose his amount of conversational powers when a courtship is going on.

The only want in this respect will be a want of truthfulness in what he says; the most wanting person will be the most wanting in this respect. In each courtship a determined effort is generally made to deceive the opposite sex as much as possible. The fruits of the work are a lifelong disappointment and quarrelling. In every instance of deception a penalty of this character follows. No one will deny this, who has been informed by a wife or husband that if he or she had only known that he or she possessed such a disposition, he or she would never have married the deceitful object.

Let us inform the young man and young woman, that all the deceit that a lover can practice will be of no avail if one can understand the evidence of a person's disposition. What has already been stated is quite enough if it is remembered, but there are other means of detecting the character of a lover.

If the young man is able to go and see a sweetheart in the daytime, and without improving his appearance, he will be sure to be found all he pretends to be in the way of appearance and character.

If the young lady is able to call on the young gentleman's mother in her every day apparel, she will be sure to be all she pretends to be in the way of character and appearance.

In these simple exhibitions of sincerity, there is all a person needs of acquaintance with the constitution of mind and principle of a bride or bridegroom.

All the conversation and gallantry of a young man will disclose nothing of his character. All the affability of a young lady will disclose nothing of her character. The

only way to ascertain the knowledge of the organization of either, is by the observation of what has been pointed to.

Now we will add to these brief statements of the evidence of character, the impertinent remark, that in every community there is but one in several thousand of the people who is possessed of great talent. Sometimes there is not one. All the great men or great women of the world will not exceed one thousand at any period.

The other portions of a community are divided into what may be called well balanced and unbalanced. The well balanced will be the thrifty and influential class, and the unbalanced will constitute the criminal and slothful classes.

The criminals will constitute about one in a hundred, and the slothful about one in fifty. These averages are usually observed in a community that is old. In a new community the disparity is greater, according to the inducements that created the community.

No great mind is ever seen by the community he lives in.

The people about him are the last to find out what he is. It must be learned from people away.

When it is learned, the first inquiry in the minds of those around him, is whether the fact cannot be overthrown, or his reputation destroyed. If they conclude this cannot be done they will commence a fawning and adulation, and try to become his friends, in his mind. When this fails to bestow greatness on them, they will begin to gather sour grapes in the nature of constant malignity and slander.

